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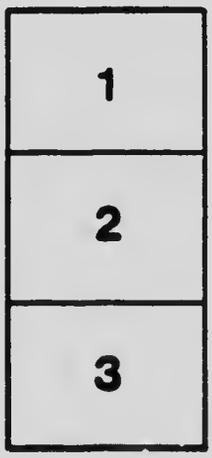

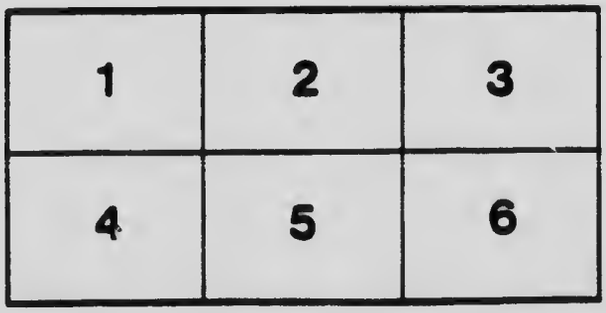

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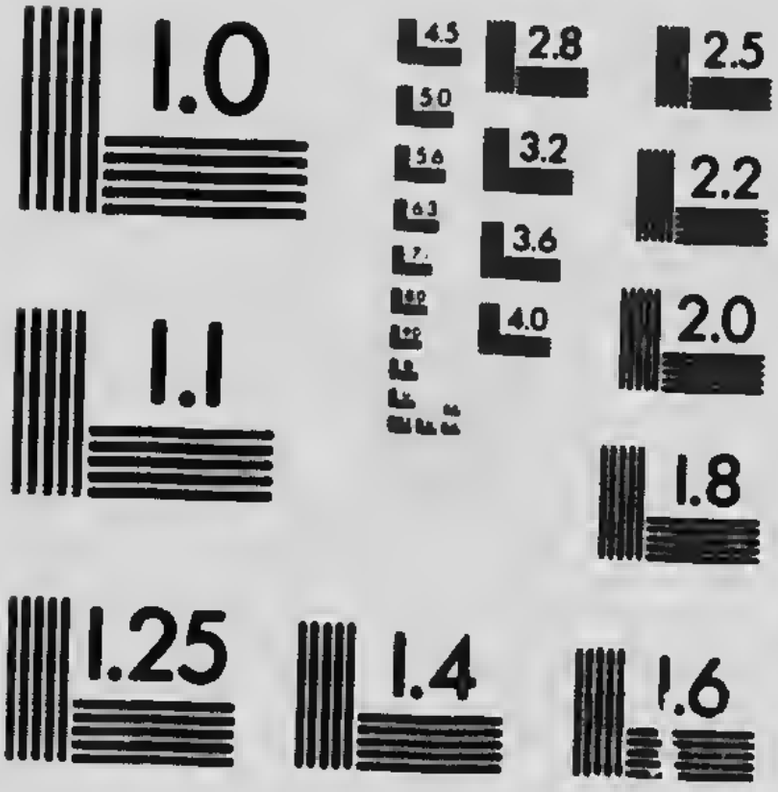

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BUILDING UP

A

Canadian Nationality.

G. W. T. IRVING.

A paper read before the Dartmouth Literary Society, Nov. 20th, 1902.

HALIFAX, N. S.
Holloway Bros., Printers, [illegible] Gottingen St.
1902.

Henry J. Morgan

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from the author

A 1905.

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1997

Some Hints on the Building up of a Canadian Nationality.

On previous occasions, when I had the pleasure of addressing you, I dealt chiefly with the past—in large measure with the dim and shadowy past. This evening I wish to draw your attention to a present-day problem—one that should be earnestly considered by every thoughtful person in this Dominion. The question I shall endeavor to discuss, briefly and for that reason more or less imperfectly, is: "How shall we fill up our country with a population commensurate to our great extent and varied capabilities?" For want of a better title I might callt his contribution to the subject: "Some hints on the building up of a Canadian nationality." I do not mean this in a political sense, but in the sense of preserving and strengthening those physical, mental and moral qualities which make a people great.

Perhaps it may seem quite unnecessary to inquire whether the natural conditions of Canada are such as will warrant us in believing it capable of maintaining in comfort a people that will at least compare favorably with the most progressive nations. Or in other words, whether our country is capable of nourishing a people that will take rank *among* the foremost nations of the world.

A brief glance then at our natural resources. Among them, perhaps none have attracted more attention than our magnificent forests, whether we consider their extent or the diversity of their products The cedar of British Columbia, the pine of Ontario and Quebec, and the spruce of the Lower Provinces, have more than a local reputation. The coast fisheries of both the Atlantic and Pacific yield a rich harvest to the hardy fisherman, while the great stretches of lakes, in the middle of the Continent, are abundantly stocked with those varieties of fish peculiar to fresh water.

Our great mineral wealth is just beginning to be realized and is fast attracting foreign capital for its development. We have gold, copper, nickel, iron and coal in abundance, while most of the rarer metals are found also.

And last, but not least in our natural outfit, are our agricultural possibilities. Whether we look at the immense wheat area and grazing lands of the Prairie Provinces, or the comfortable land holdings of Ontario, the grass lands of Quebec, or nearer home, the fertile dyke lands of the Lower Provinces, we find in all, fertile sections capable of maintaining a large population from the products of the soil alone.

We can truly say with the writer of old: "A good land, a land of brooks of water, of fountains and depths, springing forth in valleys and hills, a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it, a land whose stones are iron and out of whose hills thou mayest dig brass."

If we compare our own Province with such a country as Denmark, which is conditioned with respect to climate very much as we are, we shall find that with two-thirds of the area, she has nearly five times the population of Nova Scotia, of whom fully one-half live by agriculture alone, the rest by manufacturing for domestic purposes and commerce. If Nova Scotia was as densely peopled as Denmark, i. e., about 145 to the square mile, it would contain nearly 3,000,000 of a population.

By taking Scotland instead of Denmark, we shall get about the same result. Neither of these countries can be said to be very densely populated, especially when compared with England or Belgium, which have respectively 548 and 593 to the square mile. But we can afford to make a more conservative estimate, and allow 2,000,000 of people for our Province without being congested.

Taking into consideration the varied resources of our country, I think we are well within the mark when we place the number of people that can be maintained in this Dominion at 50,000,000, about equal to the population of Germany, which has an area a little less than that of Ontario. Further comparisons might be made to show us the great extent of our native land.

British Columbia is as great as Austria and Italy combined, or as France and Spain together, and nearly as large as Norway, Sweden, Belgium, the Netherlands, Switzerland, Portugal and Greece.

In this vast region the Canadian patriot sees nothing impossible or even improbable in 50,000,000 living in comfort, freedom and peace.

On the other side of the shield we find two objections to our optimistic views. These are (1st) the extreme length as com-

pared with the narrow breadth of the habitable portion of the country, and (2nd) the severity of our climate.

With respect to the first objection it is true that our country has great length as compared with its breadth, but it is in the right direction, i. e., it runs east and west, in the direction of the parallels of latitude. For this reason the products of the soil throughout the whole Dominion are those peculiar to the colder parts of the Temperate Zones. A uniformity of the food supply give a uniformity in many other directions, in customs, manners, institutions and all those nameless qualities which help to make up the sum total of living. The Nova Scotian is perfectly at home in Manitoba or British Columbia, the conditions of life are so similar to our own that he falls into line there without any effort. But the case would be different should he pass from here into the tropics. As the products of the temperate zones differ from those of the torrid zone, so do the inhabitants differ in temperament, feeling and ideals.

During the settlement of this continent by Europeans two streams of emigrants from the Motherland struck the Atlantic coast to the south of us. One, the Puritan, found a suitable resting place among the bleak, barren hills of New England. The other, the gay cavalier, chose the sunny South, and in old Virginia and Carolina he found just such conditions as suited him. The locality chosen by each intensified their peculiarities. Each section pushed civilization westward until at length in the Mississippi Valley they came into conflict. The quarrel was not between the east and the west, it was between the north and the south. There arose, over a question of the domestic relations, one of the bloodiest wars of modern times, the whole country from the great lakes to the Gulf of Mexico, and from the Atlantic coast to the Rocky Mountains, being divided into two hostile camps by a line running east and west. Owing to the different sky, under which he came to live, the English cavalier's home life took on a different complexion. Of these two streams of emigration it might be said, as it was of two natural streams:

> "Both from one cradle's side,
> Both from one mother's knee,
> One to the dark and frozen north,
> One to the summer sea."

From these and other considerations we cannot believe that the extreme length of our country, as compared with its breadth,

will be any barrier to the building up of a homogeneous nationality.

With reference to the second objection, that the severity of our climate will militate against us, those of us who have lived here all our lives can afford to smile. But for those who do not know our country so well, we might say, that as the Manitoba wheat has secured the highest rank in the markets of the world, and Canadian cattle carried off more than their share of prizes at the Pan-American Exhibition at Buffalo, so when the time comes for an international exhibition of men, those fed on Canadian beef and flour will give a good account of themselves.

One of our less known Canadian poets has rebuked the revilers of our climate in a couple of stanzas, which I shall quote:

"She has woods of pine and maple,
Where England might be lost;
She has ports that are ever open
To ships that are tempest tossed;
She has fields of wheat unbounded,
Where the whole horizon glows,
And the hot sun laughs to hear her styled
'Our Lady of the Snows.'"

"She has vineyards hanging heavy
With clustering purple and white,
And the velvet peach, in its swaying nest,
Fills the gardener with delight,
She can pluck if she will at Yuletide,
In the balmy air, the rose,
And the people smile when they hear her called
'Our Lady of the Snows.'"

—ARTHUR WEIR.

Taking for granted that a great population will fill our land in the not distant future, what precautions should be taken by the present generation, to prevent the introduction and perpetuation of an undesirable and vicious element? The following illustration may assist us in solving this problem, or suggest a *modus operandi*. Suppose one of our large and progressive farmers should come suddenly and rather unexpectedly into possession of an extensive and fertile tract of land, which would produce sufficient for ten times the number in his herd. Say any of the prize winners at our Provincial exhibition, for example, Black, of Cumberland, with his Herefords, Stairs, of Cornwallis, with his Polled Angus, or Archibald, of Truro, with his Ayrshires.

Under such supposed circumstances what would these men

do? Let us say to them, "at the present rate of increase of your herds, you will not reap the full benefit of your late accession for some years to come; would it not be advisable to go out among the farmers in the adjoining sections and buy a sufficient number of animals to stock your farm up to its full capacity as quickly as possible, so that you can utilize all its productiveness? 'Tis true, those you pick up in this way will not be the equal of your present herd either in beauty of form or size or in their adaptability for the purpose you require, but you must remember that these animals have never been cared for as yours have and as soon as they receive better treatment, abundant and proper food, they will improve very fast." Now what answer to such a proposition should be expected from an intelligent, up-to-date stock-raiser? He would reply about as follows: "After much consideration, I selected my present breed of animals because I thought they were the most suitable for my purpose, and after a sufficiently long trial, I am convinced I made no mistake. After much experimenting and careful observation I discovered how improvements could be made, how nature might be assisted by wo king along certain lines, until now I fancy my stock is among the best of the kind. I have utilized very fully the labor and thoughts of others, but my success has largely if not almost entirely resulted from the two following sources: (1) The infusion of new blood by the introduction from abroad of the best types of the breed, strong, healthy specimens, having clear records for some generations past. By introducing inferior or vicious stock I would destroy the work of years. (2) The judicious weeding out of all degenerates as soon as discovered. By neglecting these underlying principles my labor would have been largely wasted. Those from whom you wish me to purchase have done just the reverse. They have introduced no new blood and have disposed of the best of their flocks from time to time, and kept what were too poor to sell in the market, hence the tendency towards degeneration among their animals."

Let us see if we can apply these two underlying principles of successful stock raising to the development, preservation and extension of that portion of the human family destined to occupy this Dominion. All will admit that during the last half century there has been a great advance in all the products of the soil. Not only have the domestic animals been improved but all other departments of husbandry have been developed. If time, labor and thought have been expended in the past and are still being

expended, that the ox or the horse might reach greater perfection, is it too much to ask that *man*, the noblest of all creatures, should receive some little attention also?

It has been said that the best crop any country can produce is a crop of men. If this be true, then every effort should be made to prevent the introduction or perpetuation of anything that would lower the standard of excellence of the product.

A distinguished writer has said: "It is far higher morality to preserve the perfectibility of the race than to secure the well being of our neighbor and of existing society."

We shall now take up the additions to our population from abroad, and from the general national characteristics of each group consider whether all or any of them are suitable for our country. I shall have to quote some statistics from the Government Blue Books to show the nationalities of the immigrants and the proportion of each group to the whole. I shall confine myself to the last four reports published, viz., those for the calendar years 1898, 1899, 1900 and 1901. The total number entering our country in 1898 was 31,900; in 1899, 44,543; in 1900, 44,697; in 1901 49,149. In each of the three latter years the largest number from any one country were from the United States. About *one quarter* of the whole came to us from across the line in 1899, while rather more than *one-third* in each of the two following years were from that country. Many of these are doubtless repatriated French-Canadians returning from the New England States, but by far the larger number are from the western border States. These latter are seeking homes where the prospects for a successful career are brighter than in the country they have left. But among those who come to us from the adjoining republic, we may look for a large influx of the class of "ne'er-do-weels," whose nomadic habits prevent them from remaining long in any one place. The facility with which we can pass from one country into the other, will always make it difficult to distinguish the real immigrant from the wanderer, and in many cases to reach a correct estimate of the number. All that can be said of this class is that they are presumably an average specimen of their kind and we may expect no difficulty in assimilating them. If those coming to us from the great agricultural States of the west are returning Canadians or of British or North European stock, we should open our arms to receive them.

The British Isles in 1898 sent us over 11,000, the greater number of whom were from England and Wales. These em-

braced more than *one-third* of the whole immigration for the year. In the following year there was a considerable falling off both absolutely and relatively—less than *one-fourth* were British. In 1900 and 1901 the proportion was still less than *one-fourth.* As these are our typical immigrants it is unfortunate to find a declension in the proportion from that source. There does not seem to be any prospect of a much larger number coming from the Motherland than at present. The industrial activity of the past few years and the withdrawal of so many men from the ordinary labor market, in consequence of the struggle in South Africa, have caused a decline in emigration and for some years to come we cannot look for a large influx from that quarter, particularly as new lands will come in competition. In the early years of immigration into the neighboring Republic, the great bulk came from the British Isles, but that source of supply is beginning to fail. From returns for the year ended June 30th, 1901, of the 562,868 who entered the United States only 3% were English, just equal to the number of Magyars from Hungary, while Ireland furnished only 6%, the Jews themselves counting double the number, or 12%.

Next among our desirable arrivals may be considered the Scandinavians and Germans. Unfortunately the number of these is small. Of the former we received on a average about 1,600 during each of the *four* years under consideration, while the Germans scarcely reached half that number.

Leaving out of the calculation those coming to us from the United States let us compare the number from the British Isles and Northern Europe with those coming from the other parts of the European Continent. By this means we shall be able to show the trend of our immigration. In 1898 from the British Isles and Northern Europe we received 13,895, from the rest of Europe, 8,894; in 1899, 12,966 from the first and 19,632 from the other countries. This large increase from the Continent was owing to the large importation of Galicians and Doukhobors, of the first there were 6,700, of the latter 7,350

In 1900 the numbers stand 13,445 from Britain and Northern Europe, from the rest of the Continent 15,752. In 1901 14,544 and 16,638.

From these comparisons we learn, that the immigration from the British Isles has remained nearly stationary, from year to year, yet relatively it has fallen off rapidly when we reckon by percentages of the whole. In 1898, for every 13 British and Northern

European immigrants coming in, there were 8 from the other European countries; in 1901 they stood 7 to 8. As the Government returns do not give a full analysis of all who reach our shores, classifying a large number as miscellaneous, I think we might consider them as South Europeans. S. W. Russia and Austrian Poland or Galicia have given us more than their share. From the latter in 1898 we received 5,500, in 1899, 6,700; in 1900, 6,503, and in 1901, 4,702. In 1901 over 2,000 are entered for the first time as Hungarians, Russians, &c.

Before leaving statistics, which do not make very amusing reading, although very necessary for our present purpose, I should like to refer to the last immigration returns of the United States. About 21% of the whole were Slavonic, 25% were South Italians and 12% Hebrews. Only 24% came from Britain and N. Europe, with these may be ranked 4% of North Italians. From this you will see that the tendency there is the same as here, a growing increase of South over North Europeans. The press of that country is warning the nation of the danger to the Republic in leaving the door wide open for all who seek admission. As long as the greater number of immigrants entering the United States belonged to the English-speaking people a hearty welcome was given to all. The racial change will necessitate an alteration in their immigration policy.

Among the questions we might ask ourselves is this: why do we hold out our hands to the North German and Scandinavian and look askance when the Italian, Russian or Pole knocks at our door?

Physically, the Teutons or dwellers about the Baltic and North Seas are "a vigorous race, tall, with flaxen hair, large of limb, stout of heart, tenacious of will and with abundant physical energy. Owing to their strength, bravery and stature the Teuton has been a great conquering race." "Mentally the pure Teuton is sluggish and material but is directed by clear insight, and an unconquerable pertinacity. His conquests, whether on the field of battle or in the arena of the intellect, have been attained by deliberate calculation and dogged obstinacy." These are the characteristics of the race as given by two of the most distinguished writers on this subject in the English language, viz., Canon Taylor and the late Prof. Brinton, of Philadelphia. The latter continues: "Within the last century, the extension of this group over the globe has left all others far behind. The German, the Englishman and the Anglo-American now control the politics of the world, and their

contributions to every department of literature, science and the arts have been the main stimuli of the marvellous progress of the nineteenth century."

Wherever these people have gone they have become leaders and, "as is well known, the landed gentry of Europe are largely descended from this race." It is very doubtful if there would be to-day a Slavonic state of any importance had it not been for the northern freebooter. Bohemia, Poland and even Russia are indebted to the north for the beginning of their national existence. Forming, as we do, a part of a great empire which embraces many peoples, nations and languages, yet whose dominant principles and guiding genius are Saxon, and that continually, is it not natural that we should welcome our brethren from the Northland? For indeed they are our nearest relatives on the Continent of Europe. No braver, bolder or freer man walks the earth than the hardy Norseman. For a thousand years he has braved the stormy Atlantic, and wherever he landed he found no superior. But as soon as he left the life of a sea-rover and settled down in more fertile lands than his own and under more genial skies, he took on quickly the advanced civilization of those around him, but lost none of his courage. We want as many Norwegians as we can get to man our fishing fleet. In the county of Digby alone, it has been said 500 additional men could be employed in fishing if they could be procured. If we could induce a number of Danish farmers to come to us and impart their knowledge of the art of butter-making, it would be a good investment for our Province to give them farms and good ones too. They lead all European countries in dairying, their butter commanding the highest price in London during its season. Any of these peoples, whether Norwegians, Swedes, Danes or North Germans, would make excellent citizens through their intelligence, industry, thrift and general stability of character. Another advantageous feature is their individual independence, a willingness to segregate in order to better their position, and for that reason amalgamate readily and very quickly as compared with those people who hive in communities.

Before leaving the north there is one people I should like to refer to, the Finns. My time will only permit of a very brief reference. This is a peculiar people—Asiatic in language, European in civilization, while their oppressors, the Russians, are European in language but Asiatic in culture. This country was for 500 years subject to Sweden, from whose people the Finns

acquired their civilization. They are a fair-haired race, more closely resembling their near neighbors, the Swedes, than their relatives linguistically, the native races of Northern Asia. Although living north of the 60th parallel of latitude they occupy a prominent position in the agricultural world, particularly in dairying, in which they are a very close second to Denmark. They are bold, hardy fishermen and take to the sea naturally, and very many ships flying the Russian flag are owned and manned by Finns. They are intelligent and are said to adapt themselves very quickly to changed conditions. At present Russia is endeavoring to Russianize the people by forbidding the use of the native tongue as the official language of the State, and generally by taking away the autonomy of the Duchy and making Finland a Russian Province instead of a semi-independent Duchy under the protection of Russia. Under the pressure, the Finns—a high-minded and highly civilized people—are becoming restive and are looking about for a suitable land to which they may emigrate. Many have gone to the United States and a few to Canada. It is to be hoped that we shall get many of these people yet. In common with all the inhabitants of Northern Europe, they are naturally democratic, taking an intelligent interest in all political movements.

We shall now turn our attention to the southern or rather the south eastern part of Europe. The greatest number of immigrants coming to us from that part of the Continent belong to the Slavonic race—chiefly Galicians and the so called Doukhobors. The former come from that part of the Austro-Hungarian empire, once included in the ancient Kingdom of Poland, and are known as Galicians, Ruthenians or Little Russians. According to the census of 1901, there were 28,400 of these people and 31,226 Russians in our North West.

Foremost among the many factors insuring the stability of a state are (1) "unity of language, (2) common heritage of tradition and belief, and (3) the permanent occupation of a definite territory." Applying these tests to the States lying between the Adriatic and Black Seas, and extending north to include the Austrian empire, what do we find? No state that fulfils all these conditions, scarcely one that fulfils any two of them. Turkey, with the unspeakable Turk as ruler, holding in subjection the Greek and the Slav. The Moslem at war with the Christian adds to the intensity of the situation. The existence of the Empire of Austro-Hungary hangs upon the life of an old man—Francis

Joseph. The polyglot character of the people, added to the intense race hatred between the German, the Slav and the Magyar, keeps the political pot constantly boiling in that kingdom As for the region commonly called the Balkan States, no ordinary person is capable of getting order out of such a social, religious and political chaos. *How long will it take us in this country to educate peasants from these regions and make them intelligent units in our state?* A class that for centuries has been trampled upon by succeeding hordes of eastern barbarians. In many of the Slavonic tribes there is a large percentage of Mongolian blood—the saying, "scratch a Russian and you'll find a Tartar," is literally true. For this reason it has been said that, "The Mongol capacity for dumb obedience and suffering in silence, favorable to the formation of political herds, has passed to the Russians." This is particularly applicable to the peasantry, those whom we get as immigrants. This indifference to suffering is a common characteristic of the lower races and also of the vicious among the civilized. Prof. Brinton tells us that "The Russian (a general name for all of Slavonic blood) is laborious, submissive, dreamy, unpractical. The individual is lost in the community, the *mir*, a communistic village association of great antiquity. His religion is the merest formality, relieved by outbreaks of fanaticism. Russian literature, which has lately become the vogue in other nations, is introspective and unhealthful, oriental in its spirit and occidental in its cravings." This statement might be enlarged upon, particularly with respect to their primitive village communities and their superstitious-mile-marks in the progress of civilization that we passed centuries ago. When we find in addition, as in the case of the Doukhobors, strong religious convictious, antagonistic to our ideas of duty towards the state, should it not give us pause, before opening our doors to these people indiscriminately? There are over 7,000 of these Doukhobors now in the Territories and still more ready to come.

The Slav is agricultural in his instincts; for many generations he was a fixture upon the land he tilled. At first sight this appears to be in his favor as our chief want is more farmers. But he is not a farmer in our sense of the word. He is contented with a scanty living of coarse food upon which an American could not or would not live, obtained from the soil by a most crude and primitive process. If we judge the civilization of a people by the position occupied by the women, what rank shall we assign to the

Doukhobors, who harness their women to the plow? We want something besides brute strength in the coming generation. Old Ben. Jonson tells us:

> "It is not growing like a tree
> In bulk, doth make man better be;
> Or standing long an oak, three hundred year,
> To fall a log at last, dry, bald and sere:
> A Lily of a day
> Is fairer far in May,
> Although it fall and die that night—
> It was the plant and flower of Light."

Farming on this Continent is no longer a question of brawn, but it is one of brain. A man to succeed in farming to-day must keep his wits about him. Not only must he understand the nature of the soils and the crops adapted to them but he must keep his eye on the markets and be prepared to change his products from time to time as circumstances change. The area of competition increases from year to year with the increase of quick transit and cheap carriage. A man of very ordinary ability and lacking in push, can earn a better living in a factory than he can on a farm, hence the great increase of urban as compared with the country population in all countries. Just another word about these people. Among them there is no great middle class as with us. Instead of traders coming up from the lower ranks, as in all other commercial nations, business is done by Jews inland and Greeks on the coast. The Jews are very numerous in Russia and Austria, particularly in the old Polish quarter of these empires. They are probably the poorest specimens of humanity that land upon our shores. They are a people without a home and without a common language. Wherever they live they speak the language of the country but never settle upon the soil—they may be *in* a country but not *of* it. They are a separate people wherever they go and when they are hived in large numbers, they become the cause of serious trouble.

If time permitted we might pursue this division of our argument to much greater length, yet I hope, enough has been said to show us the danger, if not the criminality of allowing such people to come into this country. There is a duty we owe to those coming after us, to transmit to them a heritage free from the contaminating influence of an alien race, with which we have nothing in common, and which may neither amalgamate nor die out. We should carefully guard our borders to prevent the

admission of such into our land. Look to the south of us, for an example, of the admission of an inferior race. When the first slave ship landed her cargo in the United States it was an inoculation with a virus that quickly spread over half the land. Here we have a people that will not disappear in the presence of a superior race, neither will they amalgamate. One of the most serious problems that has ever come before the statesmen of any country is looming up in the Southern States, i. e., the future status of the negro. When we look in that direction we should take warning and try to avoid their position.

Why should our stretches of magnificent country be made the dumping ground for the scum of Europe, whether they come from the plains of Poland, the steppes of Russia or the slums of Manchester or Birmingham? Why should we be anxious to get a people that even Russia cannot utilize; she is willing to let the Doukhobors go but not the Finns? There should be no uncertain attitude on this question throughout the land. The press is beginning to sound the alarm and not any too soon.

Misguided philanthropists may tell us, it is duty and privilege to bring the poor and down-trodden from congested districts of the older countries and place them where there is plenty of room. But they are looking at one side of the question only. We cannot touch pitch and not be defiled. Their very contiguity to us is a danger; and if we attempt to assimilate them, there can only be one result. When pure gold and an alloy are melted in a crucible, the quality of the alloy is certainly improved, but still the whole is only an alloy—the pure gold, as such, has disappeared. So in the union of a superior and an inferior whether in individual cases or in masses the result is the same, the baser gains at the expense of the better. In Tennyson's Locksley Hall you will find this idea dwelt on; he says,

> Yet it shall be, thou shalt lower to his level day by day,
> What is fine within thee growing coarse to sympathize with clay,
> As the husband is, the wife is: thou art mated with a clown,
> And the grossness of his nature will have weight to drag thee down.
> He will hold thee, when his passion shall have spent its novel force,
> Something better than his dog, a little dearer than his horse.

Better that millions of acres in our North West should lie fallow for a hundred years and become again the grazing ground for the buffalo, than have it filled with an ignorant, dreamy, fanatical, stubborn and unprogressive people. Instead of expend-

ing our strength to secure quantity, we should look very carefully after THE QUALITY of those coming to us.

Let us now turn our attention to the second part of our subject —the care of the degenerates. To treat this subject at length is very tempting, but this is neither the time nor place to discuss it, I merely wish to point out what we are doing for this class and what we might do in addition to protect society. My remarks on this head apply to our own province only. For better purposes of treatment I shall divide them into defectives and criminals. This division is purely empirical, many individuals coming under both heads. The criminals are actively dangerous, both are passively so.

Among defectives may be classed, the diseased, deformed, feeble minded, drunkard, epileptics, and that discouraged, hopeless class, notably those bereft of home very early in life, and who have been reared in benevolent institutions, those "indigent faint souls past corporeal toils." The provision made by our Province for the treatment of the diseased—whether the trouble is mental or physical—is worthy of all praise.

If all our defectives had such institutions for the amelioration of their condition, I should have no text for my present remarks. The Victoria General Hospital and the Nova Scotia Hospital are doing a noble work, under most skillful and competent management. These central and provincial institutions are being relieved by the equipment from time to time of smaller but similar ones in the different counties throughout the Province. On that score there is nothing more to be said, except that the time may be near at hand when a home for physical incurables may be found necessary. Here may come in some of the deformed, whose condition disqualifies them from earning a livelihood and whose friends may not be able to keep them. Among the unfortunates, there are two classes, whose position to-day reflects the highest credit upon private munificence, handsomely supplemented by grants from the Province and the Municipality. I refer to the Blind and the Deaf Mutes.

The time was, and not so long a o, for some present may remember, when they received no training whatever in this Province and were scarcely treated as members of the family. We now find them well looked after and instructed by patient and unwearying teachers to be self-reliant members of society and in most cases to earn their living or at least to relieve their friends from a large part of their care. Anyone who is curious in these

matters can estimate the cash value of the work done in these institutions—by far the lowest plane in which to consider it. They are at present educating and equipping for their life work between 200 and 300 pupils. By calculating the difference between a person who is a charge upon society and one who is able to earn his own living—changing from the debtor to the credit side—one may be able to see the value to the state of the investment in such institutions.

I wish as much could be said with respect to the care of the "feeble-minded." Throughout the American Union there are quite a number of institutions devoted to the training of these unfortunates. Massachusetts has four—one under the control of the State and three under private management. It is claimed that between 30% and 40% of those passing through can be taught to do many things in a mechanical way and to take care of themselves to a certain extent. The remaining 60% or 70% receive some benefit, except those who are hopelessly idiotic. The State school at Waltham had for the year ended 30th Sept., 1899, an average attendance of 605, about one-half of whom were custodial cases. The latter were past the school age and were kept there at the expense of the state, cities or towns. The school has become so crowded that a large property of nearly 2,000 acres in a wild state has been purchased, upon which the older boys and men will find employment of a character suited to their limited mental endowment.

The Superintendent of this school states that besides the 622 inmates under their charge at the end of that year, they had applications on file for the admission of 1,000 additional children. Allowing the intellectual conditions to be about the same in both countries, according to our population we should have at least 300 of these unfortunates in this Province. What are we doing for this class? Simply nothing. There is scarcely a locality of any size without one or more in it. Many are children of poor and ignorant people; others are waifs, born in poor houses or similar institutions, never having received any parental care. Of the male portion of these, all that is necessary is to give them as good a training as they are capable of receiving, and see that in cases where they have no suitable homes, they are well cared for. Of the females more care is necessary. There is no greater object of pity in any community than the poor, homeless, motherless, simple-minded, young girl, knocked about by an unfeeling world, ready to be made a victim by those searching for such prey.

I wish I could sufficiently impress upon all thoughtful people throughout the Province, the danger to society of allowing these poor creatures to go at large. We have them with us and should care for them. Besides this, it is our duty to do more, we should see that they be not allowed to project themselves through future generations.

Here is a field for the exercise of pure philanthropy.

Thousands of dollars are expended, and sea and land encompassed, to make converts to Christianity and civilization. This is perhaps as it should be. But right here in our midst, there is an opportunity for the exercise of the noblest qualities of woman's heart and mind. Those who will undertake to see that their unfortunate sisters are properly guarded and cared for, must be contented largely with negative results, for the work will be chiefly preventive. Let us hope that the day is not far distant when we shall see in our midst an institution which will meet the requirements of this class of our defectives, whether it be the result of philanthropic endeavor or of state endowment.

There is a trinity of evils, lying near the border-land of crime, Poverty, Ignorance and Intemperance, which act and react upon each other as cause and effect and in most cases give evidence of degeneration. With our splendid equipment of educational institutions, ignorance as a source. of evil should be unknown. Ignorant masses, under free government such as we have in Canada, are inimical to the welfare of the state, as they are at the mercy of every demagogue who may choose to play upon them. Not only is education necessary for the intelligent discharge of citizenship, but it is also necessary for the ensuring of industrial success. It has been said that "men cannot in these days, especially in this country, be industrially strong or even industrially free without education. Knowledge, which used to be a power, is now a necessity. Ignorance is the parent of prejudice, bigotry, sectional animosity, racial antipathies and debasing superstition."

Some one in a rough and ready fashion has divided the poor into three groups, viz ; the Lord's poor, the devil's poor, and the poor devils. The first are poor through untoward circumstances—misfortunes of various kinds or the general environment contributing to their sad lot. Such cases are nearly always remediable by a change of conditions and do not constitute a menace to society. On the other hand, when poverty is the result of indolence and general shiftlessness, together with vagabondage as

typified in the tramp, it is a source of danger to the State. Not so much actually as potentially. A harmless tramp, or one of the devil's poor, may be at the worst only a burden on the community. His offspring, however, will not ask, and be refused, but will put out his hand and take by stealth or force. In this way vagabondage leads to demoralization—a Bohemian being a dead weight on civilization.

The best disposition to be made of the third division of the poor is one of the most difficult problems in the elimination of pauperism. These are poor because they are both physically and mentally incapable of being otherwise. Through insufficient nutrition or from other causes they lack the physical stamina necessary to the struggle for existence. They form a portion of the weaker, who go to the wall. The capacity to do a full day's work is wanting, much less can they perform six days' work in a week. They are very ready to take up the responsibility of a household, at an age when the prudent and industrious would not think of it. The time may come when society will find it necessary to interfere to prevent the multiplication of these incapables. In helping the impoverished a careful discrimination should be made. The causes of poverty should be considered before assistance is given—indiscriminate alms-giving only fosters the disease.

On the subject of intemperance and its remedy, there is little for me to say; it has not yet reached the region of calm philosophy; it is still in the storm region. Whether it is the cause of nearly all the misery in our land, or whether it is an effect of some other cause or causes, or whether it may not be both cause and effect, are questions that are being continually discussed on the platform, in the pulpit and press. A perfect panacea for the cure of the abuse of an otherwise natural appetite is not to be expected in the near future. It may be the desire is inherited from a long line of ancestors whose very heaven, Valhalla, was a scene of strife and debauch.

This much, however, as a student of society in a small way, I may be allowed to say: If the death of a drunkard ended all with him as far as this world is concerned, we might look on with some complacency while relentless nature was gradually removing him from this sphere.

But it does not. No more terrible legacy is left to society than the offspring of an inebriate. He may be the first weak link in a long chain, but those who succeed him increase in weakness in a geometrical ratio. In his train there follow insanity, im-

becility, epilepsy, vagabondage and crime. Every student of the dark side of human nature must admit that drunkenness is very frequently the first visible symptom of a decaying stock.

Closely connected with some classes of the defectives is the criminal. In most cases he commits anti-social acts because he lacks the capacity to earn an honest living. We are all liable to follow the line of least resistance. This is particularly true of the criminal. Like a child or a savage, he soon tires of any systematic employment, takes the shortest cut to relieve his present wants, quite careless of the future. It has been observed among the lowest strata of society, that in large families where the older sons are criminals, the younger are paupers, thus showing the close connection between these two classes of degenerates.

Crime in its widest sense is a violation of law either human or divine, but it is generally confined to actions contrary to the laws of the state. In the past, punishment has been adjusted to the crime, mainly as a deterrent, with very little reference to the character of the criminal. To-day people are awakening to the fact that each individual found committing any overt act against the state, should be the subject of a careful physical and psychological diagnosis.

Time will not permit even a brief analysis of the different varieties of crime, so for our present purpose we shall consider it as a whole. Hereditary instinct and environment are the two factors in the production of crime. One of the most important monographs on the study of heredity in its relation to crime, as well as the part played by a suitable environment, was written by Robt. L. Dugdale, of the State of New York. It is called the "Jukes" family—"a study in crime, pauperism, disease and heredity." It was the result of two special inquiries —one of county jails in 1874, the other of state prisons in 1875. He found nothing worthy of special notice until he reached a certain county, the name of which he does not give, where *six* persons, who were blood relations, were held for trial for various crimes. The ancestors of these people had lived in that locality for several generations and had not intermingled, to any extent, with the later immigrants to that region. The place and its surroundings were well suited to be the "cradle of crime." A mountainous locality, away from the common line of travel, rocky, barren and dreary of aspect, it was a suitable site for such a miserable race. Here they lived in the winter season in hovels of wood or stone that had done duty for several generations, fit only for the slaves of the South. In the summer season both

men and women gathered in the large cities to reap a harvest from vice and crime. Related to these *six*, he found 29 adult males, of whom 17 were criminals; 15 of these had received sentences aggregating 71 years. They had committed or attempted to commit nearly all the crimes in the calendar. This led him to further investigation, the results of which are so appalling, that I shall only refer to a few. The name "Jukes" was given this large group from the most conspicuous members of the primitive stock. Somewhere about the middle of the 18th century, there lived in the neighborhood of the Catskill Mountains, a rough, hard-drinking hunter and fisher, a man working by fits and starts, called Max. Two of his sons married two sisters from a family of *six* girls, whose parcentage is not known. One of these girls having left the district nothing is known of her descendants. He traced the progeny of the remaining five sisters through *five* generations, or *seven* generations, if we reckon old Max and his sons. Out of a probable 1,200 descendants in all, he was able to find records of 709. One of these women, called Ada Jukes, but who is better known as "Margaret, the Mother of Criminals" had an illegitimate son, who was the progenitor of the distinctively criminal branch. Out of these 709 that were traced, there were 7 murderers, 60 habitual thieves, 280 pauperized adults, and 300 premature deaths among the children, or one in four of the population, and 310 who passed an aggregate of 2,300 years in poor houses. This does not exhaust the docket, by any means; the figures given but faintly represent the hideousness of the life they led. But what should appeal most readily to the taxpayer is the cost of this "cradle of crime" to the State. He enters into an elaborate calculation of loss to the State for the maintenance of these people, in prison and out of it, cost of trials, of goods stolen, of lives sacrificed by sickness and disease, and so on, and finds the whole bill foots up $1,308,000. Mr. Dugdale says: "Over a million and a quarter dollars of loss in 75 years, caused by a single family 1,200 strong, without reckoning the cash paid for whiskey, or taking into account the entailment of pauperism and crime of the survivors in succeeding generations, and the incurable disease, idiocy and insanity growing out of this debauchery, and reaching further than we can calculate. It is getting to be time to ask, do our courts, our laws, our almshouses and our jails deal with the question presented?" I have chosen the story of the Jukes as an illustration of the interaction of heredity and environment. It is probably the most painstaking and exhaustive effort

yet made to trace the history of criminal tendencies. The inquiry covers so much ground both in respect to the extended period of time under review and the number of persons whose life history has been investigated, we are inclined to doubt its applicability to our own country. It may be quite true, that in this Dominion no such aggregation of vicious people can be found, nevertheless there are many Jukes' families in miniature.

Without pursuing this aspect of our problem any further, let us look for a moment at the means we adopt for the reclamation of any portion of these unfortunates. We find *three* different institutions to which criminals over 16 years of age, belonging to our city, may be sent, viz., the County Jail, the City Prison, and Dorchester Penitentiary. Sometimes it is difficult for the ordinary lay mind to understand why one of these places should be chosen rather than another. In all cases I believe the law is carried out as fully and as conscientiously as possible by our magistrates and judges, but the sole and only object of our law is punishment. The boy of 17 and the hardened criminal of 60 are alike sent to prison as a punishment. We have one cure for all sorts and conditions of crimes, departed from only in the case of murder.

Le Sage in his "Adventures of Gil Blas," tells us his hero was, at one time in his career, apprenticed to a physician to learn the profession. After practising a while he became dissatisfied with his progress and complained to his master that although he invariably carried out the prescribed treatment, he lost nearly all his patients, or as he put it: "It looks as if they took a pleasure in dying, merely to bring our practice into discredit." The prescribed remedy in all cases was to bleed the patient and then administer copious draughts of warm water. No matter what the disease was, whether fever, dropsy or smallpox, the treatment was never varied. The master admitted they were not at all successful in their practice; "but," he said, "I have published a book, in which I have extolled the use of frequent bleeding and aqueous draughts; and couldst thou have me go and deny my own work?" Just so has it been with our own treatment of the criminal: measure off so many months or years of imprisonment, according to the crime committed, without any consideration of the effect upon the individual. Whether the offence is petty theft or manslaughter, the punishment is the same in kind, differing only in degree. This mode of treatment has been a failure. For, notwithstanding the great advance we are making in civilization generally, crime is increasing, particularly among

the young. It is a disgrace to our boasted civilization that boys of 17 years of age, or even young men of 21, should be sent to Dorchester, in many cases their misdemeanor being their first offence. All under 30 years of age should be sent to a Reformatory, not for a limited period, but until those in charge are satisfied they are capable of earning a living and are willing to try. A well equipped and properly conducted Reformatory is a crying necessity in our Province. The institutions we now have, that is the Industrial School and St. Patrick's Home, are doing as good work as can be expected under the circumstances, as their incomes are limited. The Province might well relieve them and allow their means to flow into some other charitable channel. What we need is an institution to which young persons with criminal tendencies can be sent and where they will receive a careful physical, mental and moral training and a sufficient insight into some handicraft by which they may be able to earn a living. To send a young man to any of our penal institutions is, in *nine* cases out of *ten*, to destroy all the chances of his reformation. We place a brand of infamy upon him and then turn him loose upon society, a greater enemy of civil order than at first. What is needed is a thorough examination of all sent up, and that followed by a treatment suitable to each particular case.

The time is coming when our criminals will be studied and treated as our insane. When a person gives evidence of disordered mental action he is sent to Mount Hope for treatment. Is he sent there for 60 days or 2 years? No. He is sent there to stay, until experts say he is fit to take his place in society again. There is no time limit. So should it be with our criminals. Crime is a disease and should be treated as such. No reformatory system however has yet been devised that will reclaim all. After everything has been done, there still remains a residuum of incurables. *These should be carefully guarded and never allowed at large.*

One of the saddest examples of our system, is the case of that poor unfortunate Nell Reardon. Sent to prison *three* or *four* times a year, and as soon as the time of her incarceration expires, she returns to her old haunts, commits the same offence and is sent back again. In the name of common decency, is it not about time such exhibitions should cease?

A few years ago on a visit to the Maritime penitentiary at Dorchester, we were shown through the building by the Deputy Warden. On passing around among the cells, he asked us to

step over to the opposite side from where we were, as he wished to show us something unusual. Presently he halted before a cell out of which stepped two little boys—the eldest about thirteen—mere children. So unexpected and unusual did the whole appear, that we judged the officer was playing off a practical joke on us. But we were soon undeceived on that point. We were told that these children were sent there for some slight breach of the law, because the judge had no option in the matter, there being no other place to send them. Such a sad sight brought tears to the eyes of some of the party and made most of us think that "the law's inhumanity has made countless thousands mourn."

But we need not go so far away from home for examples. On the first day of this month there was confined in the common jail of a town in this province, a boy—or rather a child—eleven years old, on the same corridor with a man who was held for trial for attempted murder. The inhabitants of the town pride themselves—and justly so—on the high moral and intellectual standard of their people. This boy was placed there for truancy, and it is safe to say that the knowledge that he will acquire while there will stay by him longer and will bear more fruit than that obtained during any one year of his attendance at the public schools.

The following clipping from a Montreal paper of June 25th last, headed COLLEGES OF CRIME, gives in a short space an illustration of our mode of treatment of the criminal class:

COLLEGES OF CRIME.

Francis Tearney, who was sentenced to six months' imprisonment Saturday for stealing iron spikes belonging to the Harbour Board, has been going to gaol pretty regularly for the last twenty-six years. He graduated as a criminal at the age of nineteen and is now forty-five years old. He has been sentenced no less than forty-nine times, and is probably a harder citizen than when he was first "sent down." Obviously the gaol can have no terrors for this evil-doer. He is no better for having served forty-nine terms in prison, and it is doubtful if society is any better off. There is something radically wrong with our system of dealing with offenders against the law. In nothing is the failure of modern civilization more apparent. We have made little or no progress in this matter in many years. There is a large section of the human race with whom crime is an inherited instinct, an hereditary disease, and all we have learned to do with the patients is to lock them up, herd them together, keep them for longer or shorter terms in an atmosphere reeking with criminal association, criminal suggestion, criminal influence. If our object were to establish a great University of Criminal Education, our methods would surely be very similar to those we now apply to the repression of crime.—*Montreal Star.*

There are several other aspects of this problem that are well worthy of attention, would time permit; such as sudden outbursts of crime, similar cases appearing almost simultaneously in different parts of the country; the influence of the seasons upon the different varieties of crime, &c.

But there is only one more to which I shall refer: That is the mistaken kindness of some persons in every community, who seek to mitigate the penalty inflicted by the law, particularly in the cases of those to be punished for the gravest offences. What would we say to a person, who would ask us to sign a petition for the discharge of a man from a house quarantined for small-pox, stating that he was free from the contagion, &c., and the penalty inflicted was grievous? Only one answer would be given —the man will receive his liberty as soon as he is fit to receive it. Maudlin sentimentality should not be allowed to interfere with the due process of law.

Sir Robt. Anderson, the recently retired chief of the criminal investigation department of Scotland Yard, one of the highest living authorities on the subject, says; "Where a criminal gives proof that he has deliberately chosen a life of crime the community should be protected, by depriving him of the liberty he thus abuses. As he has by his own choice and conduct outlawed himself, let him be treated as an outlaw."

"The only inalienable right in the matter is that of the community to deprive any man of his liberty, and if expedient, even of his life, if he deliberately pursues a course of conduct which is incompatible with the 'life, liberty or pursuit of happiness' of others."

As I have referred to the "Jukes" family as an example of shame and infamy—a survival of the unfittest—I should like to name a few families in the Mother land and the neighboring republic that are famous in the annals of their country for ability, uprightness and strength of character.

Darwin is a well known name throughout the civilized world. The celebrated Charles has added great lustre to it, but for four generations it has produced several men of marked ability. It has been said that: "The number of individuals in this family who have followed some branch of natural history is very remarkable."

Among the great commanders are the Napiers of England, and the various members of the House of Orange-Nassau on the continent.

That distinguished statesman and diplomat, the late Marquis

of Dufferin, owed no little of his brilliancy to the blood of the Sheridans that flowed in his veins.

The late Prime Minister of Great Britain handed over to his nephew his seal of office, while we have to-day, the unusual spectacle of a father and son both occupying seats in the same cabinet: the Colonial Secretary and the Postmaster General of Great Britain.

There are two families in England by the name of Taylor who for some generations have filled important positions in the commonwealth. That called Taylor of Norwich, besides those of their own name, includes the Martineaus, of whom Harriet and Rev. James are the best known. The late Lady Duff Gordon, whose "Letters from Egypt" is an English classic, also belonged to this family. The other family, that of Ongar, has given four Isaac Taylors in direct succession, each of whom was much above the average in his department. The first "with an artist's ambition" became an engraver of note; his son was a clergyman, an author and also an engraver; the third was the author of "The Natural History of Enthusiasm;" and the last is Canon Isaac Taylor, referred to before, the learned author of "Words and Places."

In the neighboring republic we have the Adams family that gave the country two Presidents; the Harrison family also gave two, old Tippecanoe and his grandson, the late Benjamin Harrison. But perhaps for our purpose the Edwards family makes the greatest contrast with the Jukes. Jonathan Edwards was the founder and was born in 1703. Of the 1,394 of his descendants identified in 1900, there had been 295 college graduates; 13 college presidents; 65 professors; 60 physicians; more than 100 clergymen; 75 officers in the army and navy; 100 lawyers; 30 judges; several governors, and members of Congress, &c., &c. "Almost if not every department of social progress and of the public weal has felt the impulse of this healthy and long lived family." "It is not known that any one of them was ever convicted of crime."

It has been said; "The Jukes family never mingled any good blood with its own," while "the Edwards family has instinctively protected its blood from degeneration by careful and prudent marriages." Starting from a poor miserable stock, in the one family, we have intensified degeneracy through intermarriage and poverty-stricken surroundings. In the other, from an upright, sturdy progenitor we get an ideal race, through selected alliances and a favorable environment.

It may be asked, can we make of Canada an Arcadia, if the

suggestions given should be carried out? Can we expect that sin and sorrow will be wiped out and man live in the pristine state of innocence of the fabled Golden Age? Ask the gardener, when he selects his seeds carefully and plants them in a virgin soil, if his work is done? He will tell you that in his calling, eternal vigilance is the price of success. Because we cannot eliminate all evil and stamp out all iniquity, there is no reason why we should not exercise common sense and adopt modern scientific methods for the treatment of all our defectives.

With the tide of prosperity that is sweeping through our land at present, a few miserable waifs, incapable of earning a living, can be kept warm, clothed and fed without taxing our resources severely. But let our population increase and hard times pinch us—as inevitably will be the case—then every useless individual becomes a serious burden on the community.

In warm countries men can subsist with little labor. No artificial heat is required, as the sun furnishes all that is necessary, his food grows spontaneously, little clothing is needed, while the forests provide sufficient shelter. Not so in this country. The incapables in Canada must be cared for, otherwise they will perish. Within the last few weeks, we have had an illustration in our North West of a people not fit to take care of themselves. Such fanatical outbursts are liable to occur at any time whilst they remain in large colonies apart from their English speaking neighbors. Ever since the acquisition of the North West, there has been a continuous clamor from press and political platform against successive governments, because more people were not brought into the country. Only such as offered could be transported and if in the desire to satisfy this outcry, undesirable people have come into our midst in the past, we should take warning and guard ourselves more carefully in the future.

The following is taken from a criticism of a Romance by a Russian, which appeared in one of our leading periodicals a short time ago. It describes in a few words the mental make up of these people, not only of the literary class, but of the race as a whole.

"For there is withal a trouble upon the senses of the Slavic race, and in their minds like a delirium. They see what is not there, and what is there they see out of all proportion and grotesquely. They conceive ideas that are not quite sane, that would never find a footing in a well balanced mind. They are obsessed by partial aspects, which they seem unable to correct by

a vision of the whole. They are hag-rid by their impressions, and when they would produce literature it is not an illusion which they create but an hal'ucination."

I offer these observations to your thoughtful consideration in no carping or fault-finding spirit. If I have failed to impress upon you the importance of the subject—the uplifting of our people, it must be in its imperfect presentation.

I would have preferred a pleasanter topic, but I have felt it borne in upon me that the time had come for some action in this matter. I do not pretend to say that we are especially sinners in this respect above all others, but I do say that we cannot afford to lag behind other countries. If we expect to keep well to the front in the race, we must cast aside everything that will prevent us from doing our best.

This is a young country, it has scarcely reached the adolescent stage. There is no excuse for us if we start blindly on our national career. We have no classes among our people, nor vested rights of great antiquity to clog the wheels of progress as in older lands. We have a clean sheet upon which to write the beginnings of our history. Not like a mediæval palimpsest where the life of a heathen divinity was scratched out to make way for that of a Christian saint. Although we have been dealing this evening with the dark side of our social life, going down among the submerged tenth, which, though numerically small, is sufficiently large to infect the mass, yet I am by no means a pessimist, for I have unbounded confidence in the future greatness of our people. I am one of those who think there is "no land like the homeland."

I do not say it in the spirit of a jingo, but in that of a lover of his country.